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The Reform Movement in Judaism. By DAVID PHILIPSON. New York: Macmillan, 1907. Pp. 581. \$2.

Students of Jewish history in general, and of Judaism in particular, will welcome Philipson's *Reform Movement in Judaism*. This is the only work in English that gives a complete account of the reform movement as it has thus far been developed in Europe and the United States. Dr. Philipson has collected the large mass of scattered literature in pamphlet and periodical form, and from the disconnected articles, papers, reports, and discussions in which are chronicled the beginnings of the reform movement has given us a full account of the whole movement.

In a general way we may say that "the reform movement was the outcome of the clear thought that distinguished the permanent from the transitory in religion." Herein lies the fundamental difference between the orthodox and the reform conceptions of Judaism.

They represented two incompatible tendencies; the former held that every jot and tittle of past custom and practice had eternal validity and could not be changed; the latter declared that the dead hand of the past must not be permitted to rest upon the present, and that unless the expressions of the religion conformed with the requirements of living men, these would drift away from its influence altogether. The one party defended the principle of stability and immutableness in religious practice, the other that of progress and change.

The story of the reform movement in Judaism which had its beginning in Germany and is being further developed in the United States is the story of the struggle between two parties in Judaism, both of which were earnest and sincere in preserving the historic faith. The leaders of orthodoxy, as well as those who favored the reform movement, wished to uphold Judaism and strengthen the bond between the Jew and his religion. They differed, however, in their means to bring about the desired end. Orthodoxy insisted that no matter what the spirit of the age may be the Jew must remain under Talmudic regulations, while the leaders of the reform party insisted that the spirit of Judaism was of far greater importance than the letter of the law, that the ancient faith must be reinterpreted so as to make it consonant with modern life. As long as this was merely a theory of the reformers they met with little opposition; the real struggle began when an attempt was made to carry out those theories into practice. When old prayers were omitted from the prayerbook and new ones introduced in their stead, when in many instances the vernacular was substituted for the Hebrew, and especially when reformers declared that "but one of two alternatives was possible for the Jew, either to be a rabbinical Jew and live aloof from the age or to live in the age and cease being a

rabbinical Jew," then the contest waxed bitter. Orthodoxy, unable to silence the reformers or crush the movement, sought governmental aid to suppress the new movement on the charge that innovations were being introduced in the domain of religion, and the Prussian government willingly lent its aid to put a stop to anything which smacked of modernity. But the influences of the eighteenth and nineteenth centuries were stronger than both orthodoxy and the Prussian government, and in spite of all opposition many reform centers were introduced in Germany.

In a brief review, it is impossible to mention all the leaders of the reform movement. They were many, as can be gathered from the number of the delegates that attended the rabbinical conferences in Brunswick, Frankfort, and Breslau, as well as from the numerous authors of articles and pamphlets in which they set forth their views concerning the reform movement. We cannot, however, refrain from mentioning the names of Zunz, Geiger, Holdheim, Einhorn, and Philipson in Germany, and Felsenthal, Wise, and Hirsch in this country, the men who more than any others are responsible for the character of reform Judaism as it has thus far been developed. Present-day reformers work along the principles laid down by these thinkers and the sooner the majority of Jewry learn to appreciate the fact that these men did not aim to tear down Judaism, but to strengthen it by pruning it of obsolete customs and regulations so as to emphasize and clothe in modern garb the "eternal verities" of ethical monotheism, the better will it be for both Jew and Judaism.

Dr. Philipson's book also ought to prove of especial interest to those non-Jewish students who have been taught to regard Judaism either as stern legalism, or, as has recently been done by a French writer, as "the concealed champion of unbelief and atheism." Those who mistake the legalism of the Talmud and Shulchan Aruk for Judaism are guilty of accepting a certain phase in the development of Judaism for Judaism itself. As has been pointed out by Zunz, the history of Judaism spells development and evolution, and not, as has been charged by many Christians, of being only "a lifeless survival since the rise of Christianity." Zunz pointed out that change and innovation were by no means unknown factors in Judaism; that "Jewish liturgy has been constantly enriched by Soferim, synhedrical authorities, rabbis, poets; that prayers in the vernacular were not only permitted but even commanded in certain instances," and that the reformers in Judaism were only developing the principles of life and evolution which have always been its characteristics. Philipson's book ought also to disabuse the minds of those students who regard reform Judaism as "a minimum of worship, a minimum of morality, a minimum

of dogma." From the utterances of the reformers these men would learn that reform Judaism aims to realize the highest religious concepts of the prophets and later Jewish sages, and while it is true that many ritualistic observances have been set aside by reformers, it was not done for the sake of reducing worship to a minimum, but rather to raise morality and religiosity to a maximum.

We are grateful to the author for presenting to the English reading public a work in which the latest phase of the historic development of Judaism has been clearly set forth, and we recommend the book to all students interested in Judaism.

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The Pastoral Teaching of St. Paul: His Ministerial Ideals. By W. EDWARD CHADWICK, D.D., Edinburgh: T. & T. Clark, 1907; New York: Charles Scribner's Sons. Pp. xxii + 394. 3s. 6d.

The author of these interesting studies evinces a practical, rather than an academic, purpose. He has grouped the passages in Paul's writings that bear on important phases of the Christian ministry, elucidated the principles set forth in them, and then applied them to the several tasks of the present-day preacher. It is no technical study of church organization and pastoral duties in the first century, but a series of reflections on the Christian ministry of today, suggested by Paul's pastoral labors and utterances.

Little use has been made of the pastoral epistles, for two reasons, as the author tells us: first, because an adequate treatment of them simply from the point of view of Paul's ministerial ideals would require an entire volume, and, secondly, because he wished to show the Apostle "*at work* as a Christian minister." We are therefore led to an examination of the records of Paul's laboratory, rather than set to work at his homiletic textbooks.

The treatment of the subject may be gathered from the following chapter titles: "The Minister of Christ a Workman," "The Pastor and His Pastorate," "Conceptions of Ministry," "The Address to the Ephesian Elders at Miletus," "The Love of Souls," "The Motive Power of Ministry," "The Prayers of St. Paul," "St. Paul on Preaching," "St. Paul on Prophecy," "St. Paul on Wisdom." The writer recognizes that the various ministerial titles, such as *ἀπόστολος*, *δοῦλος*, *διάκονος*, *κῆρυξ*, *διδάσκαλος*, "describe functions of service" rather than formal "offices." The motives for pastoral work must not spring from a desire to make men "orthodox,"